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For "The Friend"

"He hearkened diligently with much heed."

ISAIAH XXI. 7.

There is great danger in a time like this, when apathy and lukewarmness are but too prevalent; and when the draughts of pleasure and worldlymindedness are as varied as the appetites that crave them, lest the grand enemy persuade us that the way to heaven has become modernized to the usage and false taste of the unregenerate heart. Just as though the Saviour's stirring precept relative to the wide gate and the broad way, and the strait gate and the narrow way, was reversed to suit the onward progress, and prevailing propensity of the times. For has not the cross of Christ to too many become an offence: who care for devising for themselves a way of salvation more in compliance with their creaturely wisdom and natural understanding. We fear this is the case; and hence the need carefully to stand upon the watch-tower of jealous self-inspection, and to hearken diligently with much heed to the still, small, and often reproving voice of the Lord's Holy Spirit, "lest by any means, as the serpent beguiled Eve through his subtlety, so our minds should, little by little, be corrupted from the simplicity that is in Christ;" through whom only any can experience an overcoming from the guilt and power of sin; or witness an entrance or continuance in that narrow way of holiness, which no vulture's eye hath seen, nor lion's whelp trodden; and which nothing but that begotten of God can ever realize or know. It was the Spirit of God dwelling in the disciples of old, that made them His: (Rom. viii. 9) and so it must be by our measure of obedience to the same indwelling Spirit of life and grace, that we can become scholars in His school, or be instructed unto His kingdom of righteousness, and peace, and joy in the Holy Ghost.

For this great end the faithful followers of our Lord, must experience their pathway to be often strewed with afflictions and tribulations; these being way-marks that such are in the path of the cross of the meek and lowly Jesus. "In the world," saith He to his disciples of old, "ye shall have tribulation." And, "one of the elders" to an apostle declares: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." It is likewise our Lord's ancient declaration, "As many as I love, I rebuke and chasten: be zealous therefore and repent." And again, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," &c. That it is clear there is no other way to the kingdom of God than the way of the cross to the flesh—of humiliation, tribulation, and suffering. This, the precepts, as well as whole life example of the dear Saviour abundantly show. Hence the injunction, "If *any man* will be my disciple, let him deny himself, and take up his daily cross and follow me," was given not only for the then present, but for all time. And wo betide him who dares the attempt to climb up any other way.

Thus the Lord's people, whatever their condition or position, whether high or low, in the van or in the rear, have ever had, in His warfare, their respective measures of service and of suffering to fill up and to endure. The prophet Isaiah, in bewailing the captivity of his people, saith: "I was bowed down at the hearing of it; I was dismayed at the seeing of it. My heart panted; fearfulness affrighted me. * * * Prepare the table, watch in the watch-tower," &c. And of the whole people, wrote Nehemiah: "Appoint watchers of the inhabitants of Jerusalem, every one in his watch, and *every one to be over against his own house.*" And then in rearing that wall, how the builders "every one with one of his hands wrought in the work, and with the other hand held a weapon," &c. Seeing this, and that each one of us have the work to do for ourselves—for no man can save his brother, or give to God a ransom for his soul—how it behooves us to watch unto prayer with all perseverance; and to hearken diligently with much heed; that nothing be allowed to mar or hinder the good work of the Lord's subjecting, baptising, sanctifying Spirit in our hearts.

The reformation aimed at by George Fox and our early Friends, was to be one from formality to reality; from dead works to serve the living God; from darkness to light; and from the power of Satan to the power of God. In a word, from a formal, lifeless profession of Christ, to letting the government be upon His shoulders to rule and reign in our hearts. It is much to be hoped that we shall not, through lukewarmness or unwatchfulness, recede from the ground gained or the standard set up; as seems to be foreshadowed, if not sorrowfully realized by some under our name, alluded to in an editorial of No. 42, vol. xlii. of "The Friend." These remind of a quaint observation of a minister in Philadelphia Yearly Meeting, now deceased, to this import: Quakerism, now-a-days, is too pottering a way to get religion. These seem to be warming themselves with sparks of their own kindling. Stirred by creaturely impulse, which, to the unanointed vision may seem to be of God, but is in reality comparable to "the wind, the earthquake, and the fire," when the less obtrusive, though all instructing *still small voice* is wanting. These instead of waiting for the life and power of the Lord Jesus, and the fire from his altar to descend upon, and to prove by consuming their sacrifices, are too much after the example—though warning it should be—of king Saul; who, from his professed jealousy for the honor of the Great Name, but in reality because he was afraid the people would be scattered from him—in other words, falling in with the spirit and forwardness of the times—forced himself, prepared and offered the sacrifice, before the due and appointed time, or the anointed of the Lord came. Whereby he incurred the rebuke, "Thou hast done foolishly:" "thy kingdom shall not continue:" "because thou hast not kept that which the Lord commanded thee."

Alas! for the dimness of the gold, and the changedness of the fine gold. And are not some of us in great danger of falling not only behind the early Quakers in the more spiritual religion, which they were instrumental in the Divine hand in again introducing and exemplifying by their christian lives, but even behind the reformers and martyrs of an earlier and still less auspicious day. Some examples of the deep inward work of the Lord upon a few of these, we propose to give here. After a conversation with a truly pious layman, in the early part of the fourteenth century, upon the power and authority of the Holy Ghost, "John Tauler found himself so brought down from his former lofty position, as to give himself up to the *new life* which he saw was required of him, and to resolve that, let the consequences be what they might to himself, he would, with the Lord's help, endeavor to cease from his earthly reasonings and course, and follow the counsels thus faithfully given him." He was told by the same spiritual adviser, "You must needs walk in that same path of which our Lord spoke to that young man; you must take up the cross, and follow our Lord Jesus Christ and his example, in utter sincerity, humility, and patience, and must let go *all your proud, ingenious reason,* which you have through your learning in the scripture." "And then, when our Lord sees that the time is come, he will make of you *a new man,* so that you shall be born again of God. Nevertheless, know that before this can come to pass, *you must sell all that you have,* and humbly yield it up to God, that you may truly make him your end, and give up to him all that you possess in your carnal pride, whether through the scriptures or without, or *whatever it be,* whereby you might reap honor in this world, or in which you may aforetime have taken pleasure or delight—you must let it all go, and with Mary Magdalene fall down at Christ's feet, and earnestly strive to enter on a new course. And so doing, without doubt, the eternal Heavenly Prince will look down on you with the eye of his

good pleasure, and will not leave his work undone in you, but will urge you still further, that you may be tried and purified as gold in the fire." * * * *

"Some time after this conversation, Tauler said to the man, 'Ah, dear son, *what agony and struggle and fighting* have I not had within me, day and night, before I was able to overcome the devil and my own flesh! but I am purposed to remain steadfast, come weal, come woe."*

"I wish to be in fellowship," says Martin Luther, "with the humble, the weak, the sick, who know and feel their sin, and sigh and cry continually to God from the bottom of their hearts to obtain comfort and deliverance." Again: "Ask them," said he, in writing to Melancthon, "if they have known those spiritual heavings, those pangs of God's new creation; those deaths and hells, which accompany a real regeneration. And if they speak only of soft and tranquil impressions, piety, and devotion, as they phrase it, don't believe them; and even though they should assert that they have been caught up into the third heaven! In order that Christ should enter into his glory, it behoved him to pass through the suffering of death: thus the believer must pass through the tribulation of his sin before he enters into his peace."† Melancthon dwelt much upon "the wretched state to which man is introduced by sin:" saying, "Let conscience be heard; let our hearts be broken with the sense of our sins," &c.

We may turn away from these humiliating references to the depravity of our nature, with also the absolute necessity of being transformed and redeemed therefrom; we may hide our faces for a little season from the flesh and self-tormenting requisitions of the cross of Jesus, but as sure as we do, the time will hasten and come, when we shall have to "look upon him whom we have pierced" with sorrowful and agonized feelings, from the painful apprehension and experience, that the false rest which the enemy gives the unfaithful, or to those who "turn away from him that speaketh from heaven," is not the rest which bears up in time of sorest trouble, when the winds and the waves come; nor that rest "prepared for the people of God."

It is the language of "Great Heart" in Pilgrim's Progress, "For my part, I care not at all for that profession [of religion] that begins not in heaviness of mind." And the apostle speaks of "*godly sorrow* working repentance to salvation not to be repented of." And again, in exhorting to watchfulness and constancy in the faith, he saith: "*Be sober, be vigilant;* because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour," &c. None that will live godly in Christ Jesus, need expect to escape these besetments and plunges! For from the beginning, as familiarly represented by John Bunyan, there has been "the hue and cry" of the world after such as leave its ranks, or "the City of Destruction," for the City of Zion. All likewise have perhaps met in the transformation from a state of nature to a state of grace, with things comparable to "the Slough of Despond;" and then in the succeeding steps of the pilgrimage, with "The Hill of Difficulty;" "The Valley of Humiliation;" the dread contest with "Apollyon;" the seductions of "Vanity Fair;" the temptations to "By-path meadow" which leads to "Doubting-Castle," in the dominions of "Giant Despair." But as these troubles, and crosses, and sore conflicts of spirit are patiently abode under till their legitimate fruits, humility and contrition, are brought forth, how encouraging the promises become: "These light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory." "Now unto Him that is able to do *exceeding abundantly*, above *all that we ask or think*, according to *the power that worketh in us*, unto him be glory in the church by Christ Jesus, throughout all ages, world without end." Thus while the Apostles of our Lord rebuke on the one hand, that which if we are not mistaken, is the error of too many of this age, who think they can live as they list in the enjoyment of this present evil world, and finally jump right into the fruition of the heavenly harvest, before any time for toil, or trial, or tribulation has been bestowed or endured, they are on the other hand, encouraging to the humble, careful traveller in the lively exhortation: "Behold, the husbandman waiteth for the precious fruit of the earth, and hath *long patience* for it, until he receive the early and latter rain. *Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.*" Though the dear Saviour's inward appearances, like His bodily presence on this earth, may seem to our fallen, unrenewed hearts, but "as a tender plant, and as a root out of dry ground," having "no form nor comeliness," neither "beauty that we should desire him," yet small and apparently unworthy our attention, or even despicable as these precious visitations may seem in our eyes, if we neglect them, or turn away from them, they will become weaker and dimmer till that "life which is the light of men"—that light, which as it is heeded and obeyed, shineth more and more unto the perfect day—will, it is greatly to be apprehended, be more and more withdrawn and put out, till the declaration, "My Spirit shall not always strive with man;" and, "He that walketh in darkness knoweth not whither he goeth," becomes our lamentable and dreadful experience. In this dilemma of darkness—most of all to be deplored—we shall be likely not only to grow strong in our own might and wisdom, but be apt to say to those who plead with us in respect to any part of our conduct, even though it may be to the balking of the testimony of Truth in the minds of others, we do not feel uneasy with this or that; we must be left to our own feelings, and to judge for ourselves: when to every spiritual eye it is manifest such have forsaken the Lord, the fountain of living waters; and have hewn to themselves, cisterns, broken cisterns, that will hold no water.

Oh! that this may be averted through early submission and obedience to Christ Jesus, and His law written on the heart, which will lead us, under a sense of our unworthiness and prodigal state to repentance, and the offering the sacrifices of broken and contrite spirits, which are a sweet smelling savor to God. And thus, hearkening diligently and with much heed, to the inspeaking word of the Lord, and making obedience to all His requirements keep pace with knowledge, "the new man, which after God is created in righteousness and true holiness," will be by little and little put on; and continuing patient and faithful, we shall know the garments of the soul, through that mercy which is infinite washed white in the blood of the Lamb; and we, cleansed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God, will be enabled to triumph over death, hell, and the grave; and finally, to sing the song of the redeemed: "Great and marvellous are thy works Lord God Almighty; just and true are all thy ways, thou King of saints."

* See "Reformers and Martyrs," by William Hodgson," pp. 72, 74.

† D'Aubigne, vol. iii. pp. 64, 197.

Tin Mining in Cornwall.

The following is taken from Simonin's "*Underground Life:*"

It has been told in treating of coal mines, what difficulties the miner had to surmount in making shafts and galleries. In metallic mines these difficulties are equally great. Even if, from the nature of the ground he is engaged upon, falls, slides, and inundations oppose themselves less frequently to the progress of the miner. on the other hand, rocks of exceptional hardness, such as quartz, crystaline schists, granite and porphyry, have to be patiently attacked, which the best tempered steel can scarcely penetrate; and the work in some of these rock only advances at the rate of a few feet in a week.

In Cornwall, shafts have been sunk in such rocks to the depth of two thousand feet. At this depth the working places have been extended right and left upon the line of the lode. In that country the metalliferous deposits are frequently worked on the sea coast, and sometimes even under the bed of the sea. It is necessary to protect the works from the irruptions of the waves, and against the rising sea itself; but these obstacles have not deterred the workers. In the mines galleries have been driven for more than a mile beneath the waters; and in some places the thickness of the rocks which protect the miners is very slight. The workings at Botallack mine are extended 1350 feet under the Atlantic Ocean, and are carried beneath the sea for a distance of nearly half a mile from the point where the diagonal shaft leaves the shore. In one part of this mine the miners, following the small strings of tin which are disseminated through the rocks, actually broke through into the Atlantic,-and up to the present day the waters are kept out of the mine by a wooden wedge and some greased oakum. In stormy weather they hear the ocean roaring above their heads; the boulders at the bottom of the sea, rolling over each other, make a noise like thunder. A terrific rumbling reverberates from gallery to gallery, but the workmen tranquilly work on in these gloomy abysses in which the ocean seems to threaten to engulf them.

In 1862 Simonin tells us he visited the mines at the extreme point of Cornwall, near the Lands' End. "I had descended into the deepest levels, and had traversed many galleries, penetrating to the interior shafts. I ascended to daylight by the fatiguing ladders, a mode of traversing the shafts which is of the rudest nature. Protected by the woolen garments in use among the English miners, with heavy miners boots on my legs, and a candle stuck in my hat, I was in a stifling atmosphere, with hardly room to move. At one stage of the ascent a gallery opened into the shaft, and the captain of the mines requested me to taste the water which oozed

rough the rocks; it was salt water. We mbed a few more steps of the ladder, and tered another gallery, which opened to the vel of the sea. It was thus placed beyond doubt that the workings I had just visited ere partly carried on beneath the very aters of the ocean."

The most extraordinary attempt that has er been made to work a mine under the sea as one made on the rocks at the wherry ear Penzance.

At low water, at spring tides, a gravelly pace was left bare beyond a ridge of rocks, which were discovered some tin lodes, hich crossed each other in every direction rough the Elvan rocks. The distance of he shoal from the beach at high water is bout 720 feet, and this, in consequence of the hallowness of the beach is not materially essened at low water. It is calculated that he surface of the rock is covered about ten nonths of the year, and that the depth of vater on it at spring tides is nineteen feet. The prevailing winds occasion a very great urf here even in summer, but in winter the ea bursts over the rock in such a manner as o render all attempts to carry on mining operations apparently hopeless. Such were he difficulties which a poor miner of Breage, named Thomas Curtis, had to surmount with a capital of not more than ten pounds.

As the work could be prosecuted only during the short period of time when the rock appeared above water (a period which was still further abridged by the necessity of previously emptying the excavation,) three summers were consumed in sinking the pump-shaft, a work of mere bodily labor. The use of machinery then became practicable, and a frame of boards being applied to the mouth of the shaft, it was cemented to the rock by pitch and oakum, made water-tight in the same way, and carried up to a sufficient height above the highest spring tide. To support this boarded turret, which was twenty feet high above the rock, and ten feet one inch square, against the violence of the surge, eight stout bars of iron were applied in an inclined direction to its sides, four of them below, and four of greater length and thickness above. A platform of boards was then lashed round the top of the turret, supported by four poles, which were firmly connected with those rods. Lastly upon this platform was fixed a winze for four men. Of course while all this was in progress, Thomas Curtis was supporting himself and paying for his materials out of the tin which he separated from the rock through which he was working. This enterprising miner thought when his structure was complete, that he should be able to work through the winter months. This was, however, found to be impossible. The water percolated into the shaft in large quantities, and on account of the swell and the surf, the tin ore raised could not be carried from the rock to the beach. The whole winter was therefore a period of inaction, and it was not before April that the regular working of the mine could be resumed. In 1791, Huel Wherry was in the following state: Depth of the pump-shaft and workings below the bed of the ocean 26 feet. The roof was worked away in some places to the thickness of three feet. Twelve men were employed for two hours at the winze, in hauling the water; while six men were teeming from the bottom into the pump. The men worked for six hours afterwards—in all eight hours. Thirty sacks of tin stone were broken on an average every tide, and ten men in the space of six months, working about one tenth of that time, broke about £600 worth. In 1792 the mine assumed a much more important position. Thomas Curtis was joined by men of capital, and no less than £3000 worth of tin was raised in the summer of that year. A steam engine was then fixed on the mainland, and a drift worked out to the mine; and a wooden bridge was constructed from the beach to the shaft, along which the ore and material were carried. This mine is said to have produced ore to the value of £70,000. Nor were its treasures exhausted at its close, which was as romantic as its commencement. An American vessel broke from its anchorage in Gevavas Lake, and striking against the stage, totally demolished the machinery, and thus put an end to an adventure, which both in ingenuity and success was probably never equalled in any country.

For "The Friend."

Selections from the Unpublished Letters and Journal of Mary M. Sheppard, a Deceased Minister.

(Continued from page 50.)

"6th mo. 27th, 1846. * * * Though sensible I am a child and inexperienced, I see cause to mourn the want of a more constant living up to the principles we profess. I think we have cause to fear that the inwardness which so characterized the lives of our early Friends is too much departed from, and that in a general way we are more disposed to satisfy ourselves with a name of the Truth, than to be rightly concerned really to come to the Truth, and to have a life, a spiritual life only as it lives in us. I think I see more and more of the beauty and consistency of holding religion, as we profess to hold it, as a principle in the soul; and that no effectual fruit can be brought forth, but as this is allowed its full and proper place in us. 'It is not in man that walketh to direct his steps,' neither can they be safely directed, but as the heart is given up to the 'Wonderful Counsellor,' and he is allowed, according to His own declaration, to dwell in us, and walk in us. Here the work is not our own, but is felt to be His; and he manifests Himself at every step of our lives to be our guide and director: 'Thou shalt hear a voice behind thee saying, this is the way, walk in it, when ye turn to the right hand or to the left.'"

After an allusion to the devastations that are mournfully being made among us, she continues: "The spirit of the Lord can alone lift up a standard against all those things, and it is only as we are concerned to adhere to this standard, in true spiritual obedience, that we can be kept from the snares and wiles of the destroyer, the subtle and lurking enemy of our soul's peace. The day truly calls for watchfulness, and happy indeed are they who know His voice, and stand ready to obey at His call. These will witness preservation, let the shaking and overturnings be what they may, for in Him (in whom his chosen are,) there is neither rent nor division, but perfect unity and oneness. There can be no separation in the church of Christ."

"7th mo. * * * It is well for us to remember, that it is only as these (simplicity of mind and character) become subservient to Divine control, they can make us any better or safer as regards that account, we must sooner or later, every one of us, render to our omniscient Judge. It is not only by doing great things in themselves, that we are always found pursuing that path, the termination of which is to crown us with joy or blessedness, or with woe and misery, but by attending in simple and will-less obedience to the admonitions and monitions of that inward monitor, to which if we are faithful, we can never be withdrawn from. It is faithfulness to this that makes the difference between the good man and the sinful one, and surely with such an Instructor, and that one too nearer to us than we are to ourselves; we have every encouragement and inducement, to enter upon 'the race,' and at the sacrifice of everything that stands in our way, to cleave to it, and obey its precepts. The injunction of our blessed Lord to his disciples, has been brought to mind when thinking of thee, and occurs again while writing, viz., 'If ye love me, keep my commandments:' and surely to the mind that really loves Him, these cannot be grievous, any more than the restrictions of an earthly parent, when our better judgment assures us they are laid in love. I feel greatly desirous, dear A., these things may claim thy frequent and serious consideration, and that while growing in years, thou mayst also grow in the grace of our Lord Jesus Christ. Thou possessest advantages above many, and no doubt feels desirous at seasons to turn them to good account, and also that thou mayst manifest a sense of the blessings thou enjoys, by a due reference to the Giver. I do not wish to be too diffuse upon such a subject, but I long that these blessed invitations, wherewith our Heavenly Father has favored thee, may be found producing fruit, and that He may be allowed, now in the prime and vigor of youth, His own place in thy heart, as the only effectual teacher; and in due season, as this is the case with us, He will verify his own gracious promise, and 'beautify the house of his glory.'

"Thou remarks justly upon the instability of all temporal enjoyments, and if in learning the lesson, we are only induced to place our hopes and affections upon that good which changeth not, we may believe it has not been placed before us in vain. I unite with thy remarks in relation to what are termed 'picnics,' and think thou may safely call an indulgence in such pleasures 'idling' away time. I heard a mother of grown-up children, not long ago, inform a young friend that her daughter had just been to one. I heard it with some surprise; not supposing that those of our Society, who were really concerned for the best welfare of their children, would countenance anything of the kind."

The Journal:

"7th mo. 2d, 1846. Feel concerned that while engaged to point out the strait and narrow way to others, I may also be strictly watchful to be found walking in it myself."

"11th. Very unusual liberty and freedom from close suffering and exercise, has been awarded me of late in tenderest mercy; though my eye is continually upon the desolations of the Lord's house."

"16th. After an interval of very unusual liberty and freedom, have felt to-day like being remanded back to the prison-house; and believe, through mercy, that resignation to the change of dispensation, is in a good degree experienced. I have felt earnestly desirous, that no improper use of the Lord's

favors might be made, and that I would prefer his hand being laid upon me, in the line of affliction, or even of judgment, rather than that any deviation from the right path might be known by me; and I can only desire with my whole heart, to be kept chaste unto Him, and in the faithful fulfilment of the work and service I may be called to, as well as witness preservation from any conduct and conversation, not in conformity with His righteous law."

"20th. * * * Some of us are too ready to draw upon the sympathy of our friends, instead of referring ourselves wholly to that true Source, from whence alone we can be satisfactorily supplied. But I do believe nevertheless, there are moments when all these feelings are brought so much into subjection, that the only concern and care of heart is, that salvation may be witnessed through that thorough course of self-denial and subjugation of all which the daily cross calls for, in almost total forgetfulness of everything besides. Is it not by this course of discipline, the weaning process is carried forward? Not to destroy the feelings we cherish, but to bring them into proper subjection. Who is there of warm and ardent temperament naturally, but must have cause for this; and although it may seem sometimes, and oftentimes, that we are to become a total wreck in this particular, yet He that knoweth us, knoweth how much is necessary for us to sacrifice in this way, and will not lay His hand heavier than it is needful we should bear for our refinement; no more will be required than to bring us to the experience represented by the apostle: 'They that are Christ's have crucified the flesh with its affections and lusts.'"

No date. "As a child in its extremity seeks repose upon its mother's bosom, so, O Lord, in our seasons of strippedness and great sorrow, the burdened mind turns to Thee, as the Source alone from which its wants may be supplied! And in the plenitude of this feeling, merciful God and Father, do my feelings, the feelings of thy poor feeble child, turn to Thee in thankfulness, as their burden is mitigated, and some rest witnessed from sore travail and sorrow. Thou alone knowest the hidden difficulties and discouragements that attend and surround the footsteps of thy wrestling children. If Thou fail them, they fall, and sink utterly. And now I pray Thee, make me thankful for this season of rest. Keep me from evil in Thy holy sight. Accoutre me for the warfare in thy service. And O! in mercy and goodness, sanctify those dispensations of hidden grief that seem at seasons too heavy to bear. And O, make me thine! Keep me, I pray Thee, that there be no turning aside into crooked paths."

"8th mo. 26th. I do feel very desirous to be enabled this day to do the will of the Lord. Was comforted a day or two since in some expressions contained in a note from ———, expressive of contentedness with stripping and separation; and the desire rather that our Heavenly Father's will might be answered in relation to them, than to escape from them until the full and allotted time, and before the Lord's purposes in them, were fully and entirely answered. Oh! they were very sweet and precious to me, not often meeting with such in the present day; and I could fervently desire such a state of mind might be blessed to both of us, and I believe it will."

"9th mo. A season of very peculiar trial, both from things within and without. Strong mental conflicts clear the mind, and prepare it for the reception of the word of the Lord. His workings are very obscure to the eye of human reason. A life of faith very difficult to attain to."

"9th mo. 20th. Variously tossed. The condition of the world at large, and particularly the situation of the Society of which I am a member, presses upon me with feelings of awfulness, and the consideration the 'Lord God of recompenses shall surely requite.' I have remembered to-day that it was in the lapsed condition of Israel of old, that the prophets were commissioned and empowered to cry against her, because of her transgressions and her sins. But it does not seem to be the case now; but rather that the burden of these things remains upon the spirit with a grief too deep for utterance. If indeed the Lord, our omnipotent Judge, is about taking the work into His own hands; if His creatures are found unworthy to serve Him; but most of all, if their suffering is in conjunction with the suffering seed, a service for Him may be wrought by it! Oh! saith my soul, may his hand not spare. I have earnestly craved, that no mixture as regards myself, may be permitted to take place; that I may be clean as regards the defilements of the creature, and of the world, and bear cheerfully all the consequences. Oh! that there may be no turning aside. I am not without fears on this score; and do most earnestly pray, that if such defilement has taken place, that I may be brought off it, in His wisdom, and by His means; even if it be again in a total separation from all, and every thing that surrounds me. I cannot bear a turning aside now."

"21st. Low times in truth; and times of fearfulness and trembling! But, consoling assurance, (and a gleam of faith seems to arise with it,) *the Lord knows all.*"

(To be continued.)

An Eight-years' Pestilence.—The *Friend* of India says: It is almost impossible to conceive anything more deplorable than the state of the fever-stricken villages of Hooghly and Burdwan. The magnitude of the calamity and the utter helplessness of the people, while they excite our pity, almost lead us to despair. In the short space of eight years the fever has, it is calculated, swept away two-thirds of the inhabitants of the deserted villages. In some places the mortality has been far greater.

When the East India Railway was opened Pandooah was a flourishing town, numbering 6,971 souls. In 1862 the fever appeared, and since that time 5,222 persons have fallen victims to its attacks; and the miserable remnant wander like spectres round their malaria-stricken home, diseased in every limb, and bearing on their pinched and saddened faces the unmistakable marks of a lingering but early death. The state of the children, who have a lifetime of work before them, is even more deplorable than that of the grown-up. "I do not think," writes the Sanitary Commissioner, after visiting these villages, "that I exaggerate when I say that *five-sixths* of the children under eight years of age have spleens *four times as large as natural.* Infants are to be seen like famished objects, bearing the expression of pinched and ghastly old age, their ribs starting outwards, and the usual tumid spleen bulging forward with ominous convexity. They more resemble the monstrosities one sees preserved in pathological museums than anything else. An atmosphere of silent despair seems to hang over the worst villages and no wonder, for everything is rotting—the air, the ground, the vital organs of the people. Those who are not destroyed by malaria are disabled; industry is cramped; agricultural operations are impeded; misfortune and misery make their appearance; the people lose heart, and become the prey of bodily and mental distress such as would overcome the very strongest.

Defective drainage and impure drinking water are the two chief sources of the disease.

Selected.

THE WORLDLING.

The bluest skies, the softest airs,
The sweetest odors fill the day,
And morning lays her loveliest snares
To lure the worldling on his way.

Here from ten thousand flickering leaves
Her breezy fingers shake the dew,
The while a shadow-net she weaves,
Large flakes of splendor sifting through.

The sweeping fields are starred with gold—
Bright glimpse of Nature's garnered wealth;
And there the sweetbrier's buds unfold
To take his heedless heart by stealth.

There deftly stretched on grassy spears
The spider's curious web outlies;
A marvel hung with heaven's own tears,
It catches not his roving eyes.

Amid the elm-tree's feathery spray
The tireless robin whistles clear,
And, from the woods that skirt the way
With verdure constant all the year—

Hark! deep within their deepest hush,
Divinely calm, and rapture-sweet,
The singing of the Hermit-thrush
Fills and o'erflows his blest retreat.

On glancing wings the butterfly
Hints how the soul new-born to bliss,
For the wide freedom of the sky
Forsakes her narrow chrysalis.

He does not hear, he does not see—
The worldling wrapt in worldly schemes;
What wonder then that such as he
Count faith's most glorious visions, dreams.

If all that he might see and touch
Be lost upon his grovelling soul—
If Nature's *little* be too much,
Can he receive the sacred whole?

Stay! lest our judgment set a bound
For Him who notes the sparrow's fall,
Who in a loving, endless round
Of benefactions, cares for all.

He in the form of man restored
The blind, the deaf, the dumb, of old;
As then men cry, "Have mercy, Lord!"
Still clinging to His garment's fold.

Nor these alone He patient heeds,
But still the stubborn knee he bends;
Still gently answering all their needs
Wins foe and stranger for His friends.

Pass on, poor worldling! unaware
That, self-rebuked for judging thee,
I track thee with a silent prayer
To Him, who gave my sight to me;—

Reveal Thyself, O Christ the Whole,
And Nature's Part shall glorious shine;
Flash all Thy beauty on his soul—
Thy beauty is indeed divine!

Reveal Thyself, O Lovely One,
And he shall count Creation nought,
But the fair robe Thou puttest on—
A robe of light with wonders wrought!

Kimball.

Singing in Meetings for Worship.

First, it ought ever to be considered, that God is a Spirit, and they that worship him must worship him in spirit and in truth. In other words, it is the language of the heart which he regards, not words, however excellent of themselves. Now I appeal to the witness of God in every heart, considering the variety of conditions, the different subjects of praise, adoration, confession, petitioning, &c. contained in every collection [of hymns,] whether in the fear of the Lord, any one, in whatever state or condition he may be at the time, can with propriety be ready to sing whatever may be given out. It appears to me impossible that a whole congregation (even if we except the ignorant) can be in the same frame of mind, considering the various dispensations of the Lord's providence towards his people; consequently, if that is not the case, it follows, of course, that if all sing, some must utter words with the mouth contrary to the language of the heart, which so far from being acceptable to the Lord, I am persuaded is hypocrisy, and an abomination in his sight.

Again, it appears to me inconsistent also with regard to the other parts of worship; for if the language of the heart is spoken in prayer, which often precedes singing, and which implies a sense of our wants, doth it not show an indifference whether our prayers are heard and answered or not, to begin singing immediately, perhaps very different in matter as well as in manner, to what has been prayed for?

Again, after preaching, if the Lord's power is known and felt under the word, is it not more likely to profit, if the mind is occupied in serious meditation, than singing, which from my own experience, I can say, has a tendency to divert from solemn, serious reflection? I am now speaking more particularly concerning those, who have attained to a measure of the grace of God. Ask yourselves seriously, is outward singing intended or calculated to please the carnal ears of men, or a Holy God? Why such anxiety about tunes, voices, and music? Is the Lord to be pleased with such poor things? Oh! no; you cannot suppose it. Consider from what root it springs, from the old man or the new; and remember the axe is laid to the root, to destroy all that is of the earth, of our fleshly nature. I have considered those passages in the New Testament, where the subject is mentioned, and am confirmed by them in my opinion, of the inconsistency of public singing. The apostle speaks of singing with grace in the heart; of making melody in the heart to the Lord; not making a noise with the tongue, unless that proceeds from the heart; which, how seldom it does in public singing, I appeal to every considerate mind.

I am convinced in my own mind, considering our situation here, the power and devices of the enemy, and our own inbred corruptions, that it is more seasonable to watch and pray, to be ever on our guard, and waiting to feel the light and power of Christ, to discover and subdue the hidden things of darkness; that as children of the light we may walk in the light, and find the blood of Jesus Christ, his spirit and power, cleansing us from all sin; than evidencing that trifling, careless spirit, too commonly, if not always, attending outward singing.

I could say much more against it, but would not be tedious, particularly respecting those that are without. How seldom can such people, living in open and avowed opposition to God, join in singing, without uttering gross, abominable lies! And are we not accessory thereto? Is it not expected when a psalm or hymn is given out, all present who are capable will join? Then let it not be said, how can we help the abuse of it. Ought we not rather to set them an example of truth and righteousness, and not countenance any practice that has a tendency to promote lightness and irreverence? Oh! my friends, this cannot be acceptable to the Lord, who requireth truth in the inward parts. I recommend to your serious consideration, what the Lord says in the 1st of Isaiah, respecting the ordinances, of his own appointing, when not done in a proper spirit. I perceive every day more and more, an evident departure from the simplicity of Christ. Where is the daily cross borne? Observe the appearance of professors. What difference is there from the world? Surely, my friends, these things ought not to be. Bear with me, I beseech you. I am much concerned for the honor of our profession. If the cross is truly borne, all self-seeking and self-pleasing will be done away, and the fruits of the Spirit more evidenced; which I am persuaded will not be in the present practice of public outward singing, often of words, as to the matter, scarcely within the bounds of probability. I am convinced if people would seriously consider the manner, it would appear very inconsistent with the gravity and solemnity of the true christian profession.

May the Lord set these things home upon every heart, that there may be a concern to offer unto him acceptable sacrifice; which more than once is said to be a broken and contrite spirit.

"Blessed are ye that mourn," says Christ, (not ye that sing) "for ye shall rejoice;" which rejoicing, if it may be applied to the present state of the church here, I conceive to be a grateful sense of the Lord's mercies; and showing forth his praises not only with our lips but in our lives. To conclude, my friends, turn into your own hearts. Behold, says Christ, the kingdom of God is within you; look not without for what I am persuaded is only to be found within. It is not much hearing or much speaking, that brings true peace to the soul; the ear is never satisfied with hearing. As a proof of that, do we not see professors running hither and thither, as though the more they heard, the better they should be; encompassing themselves about with sparks of their own kindling; but what saith the Lord? "Ye shall lie down in sorrow." I am fully convinced it is for want of this looking in, and waiting to feel the power of the Lord there, judging and subduing sin, that there is so much talk, so much outward parade, and so little spirituality in the lives and conversation of the people.

J. Spalding.

Notes on the "Blowing" of Whales.—The celebrated Norwegian naturalist, M. Sars, was the first, or one of the first, to assert that whales when "blowing" did not throw water into the air, unless the "blow-hole" was beneath the surface. The popular idea has been, and is opposed to this. While cruising in the North Pacific, and Behring's Sea, I paid particular attention to this point. I was very fortunate in seeing many whales at close quarters, particularly a small species known as the "blackfish," which often played around the vessel all day, sometimes not ten feet from her hull. I observed that while no water, or only a minute quantity, was ejected when the "blow-hole" was out of water, still the air ejected had an appearance like one's breath on a cold day, somewhat like vapor. Sometimes when very close I fancied I perceived a very disagreeable odor. On mentioning this to the captain, an old whaler, he informed me that the vapor ejected by the sperm whale was so fetid as to nauseate any one immediately who was unused to it; that he had been so affected himself when he first went a whaling, and also that the mucus sometimes thrown out when "blowing," is commonly believed by whalers to raise a blister, if it comes in contact with the skin. Cannot some of our New Bedford friends add to our information on these subjects?—W. H. Dall.

While on a voyage to Labrador in 1864, we had good opportunities of observing the spouting of whales, the stream of vapor issuing from the blow-hole, and immediately disappearing. As we stated in the "Proceedings of the Boston Society of Natural History," of 1866, the three genera of whales we observed, *i. e.*, the Sperm, Finner and Hump-back, "can be easily distinguished by the differences in the stream of vapor spouted out when the animal comes to the surface to breathe. Thus, according to my informant, Capt. I. Handy, an experienced whale fisherman, and a very accurate observer, the 'spout' of the sperm whale issues in a single short stream of vapor from the extreme end of the nose, and curls over in front of the head. The spout of the Fin-back forms a single column of vapor about ten feet high. The Right and Hump-back, and Sulphur-bottom, all 'blow' in a double stream, which is directed backwards, towards the tail."—A. S. P.—*American Naturalist.*

Selected.

"At our Yearly Meeting in New York, in the Fifth month, 1808, Stephen Grellet writes, "an exercise feelingly came over Friends on account of our young people, that the parents should increasingly manifest their concern for them, by training them up in a religious life and conversation, consistent with our christian profession, and that as a proper step thereto, a more strict care should be exercised by parents and guardians over the youth, especially on the afternoons of First-days,—that, instead of spending their time in visiting, or in unprofitable company, they should endeavor to keep them at home, reading together the Holy Scriptures, and also other books calculated to bring them to the knowledge of the truths of the Gospel, and the consolations of the christian religion, that thereby they might become better acquainted also with the nature of the profession we make as a religious Society, to ignorance of which may be traced many of the out-goings from among us, as is lamentably obvious. The interesting subject was so deeply felt in that meeting, that an appropriate minute was made thereon, and a committee of three men and three women Friends was separated, to attend, as their way should open, all the subordinate meetings of that Yearly Meeting, and to enforce as they should receive Divine help, the necessity of this pious and important concern. I was one of the committee separated to that service.—*Memoirs.*

Interesting Application of the Transparency of Metals.

Gold-leaf, as is well known, permits a bluish green color to pass through it when it is held against the light, and an optical examination shows that the rays pass through the gold itself, and not merely through accidental fissures, as might be suggested. This is also the case with other metals. This property has lately met with quite unexpected and successful application for astronomical observations of the sun, which nowadays are conducted with so much zeal.

The great advantage offered by the sun to astronomical observations, in being less distant and apparently larger than the fixed stars, is compensated on the other hand by the comparative nearness of this star, by which the eye is often affected to such an extent as to greatly endanger the sight of the observer. The most simple method of lessening the quantity of light falling on the eye is undoubtedly familiar to the reader in the blackened glass, so often used by boys when observing the eclipses of the star of the day. The eye of the astronomer requires an artificial protection in a more eminent degree, it being often necessary for him to observe for hours the incandescent disk. Some of the arrangements for this purpose serve to absorb part of the luminous rays, while others are intended to protect the eye from the extreme heat produced by that body. However, all these devices are imperfect. This is particularly the case with the colored glasses, which, in absorbing or destroying part of the rays, greatly impair the clearness and distinctiveness of the image.

The application of lenses covered with metallic layers for the purpose referred to, must be considered as a very fortunate solution of this difficult problem. In the monthly reports of the Academy of Sciences in Berlin, of 1859, attention is called by Professor Dove to the applicability of silvered lenses for the purpose referred to, and he also stated that, although they are liable to impart a blue tone to the image, this is of no consequence for white objects. Telescopes with silvered lenses were afterward employed by Foucault, the celebrated French physicist, who succeeded in providing the glasses with thinner layers than had ever before been obtained. If the sun is viewed through a telescope of which the lenses are silvered in this manner, it appears sharply contoured in a soft blue tint on a black background. All the details of the image, the numerous spots and faculæ, with all the gradations of light, as well as the less bright parts of the lines, are seen with the greatest distinctness; and even the finest nebulæ and vapors which pass over the surface do not remain unnoticed. The thin metallic layer thus acts as if it were a transparent mirror, excluding the caloric rays, while it permits the luminous ones to pass, so that the sun may be viewed for hours and days without any inconvenience or exertion. It is true that the color is slightly changed to blue, but this is no disadvantage, as the careful observer will soon be habituated to the change and allow for it almost instinctively. Like every other practical idea in the field of science, this also gave rise to numerous useful applications. It was found that spectacles, the lenses of which were either platinized, gilded, or silvered, were very well adapted to persons who suffered from weakness and too great sensibility of the eyes. These spectacles are to be preferred to the blue or green ones, which exert an injurious effect upon the sight in so far as they admit an unnatural light, composed of blue or green rays alone; and with respect to the blue glasses, it must not be left unnoticed that the light transmitted through them is distinguished by its powerful chemical effects, whereby the elements of the inorganic kingdom are united and disunited in the twinkling of an eye, and the most perfect images are produced as by enchantment; or the poisonous exhalations of animal life are in the organs of vegetables decomposed and converted into respirable gases! It is therefore not without reason that attention has been called to the exclusive and continued action of the chemical rays, as it must take place in the wearing of blue and green spectacles. Such powerful agents can not but leave an effect on the inner structure of the eye, which may be the cause of serious disturbance in that delicate organ. On the other hand, the light which is transmitted through the new lenses is only weakened in its intensity; it contains the elementary rays of the natural light except the invisible ultra red or dark ones, which are also most hurtful to the eye.

Quite recently, a distinguished member of the French Academy of Sciences, Mr. Melsens, reported the good success which he experienced by the wearing of spectacles, the lenses of which were gilded. It is, indeed, to be expected that this new kind of spectacles will come more and more into use, and will render good service to that large portion of humanity which suffers from diseases of the eye. Such spectacles will also greatly benefit persons who are exposed to fires, as founders, puddlers, and firemen.

It has been remarked that glass, silvered or gilded in the manner described, permits only a part of the rays to pass, while the rest are reflected or thrown back. It may for this reason serve for various other practical purposes. A silvered or platinized plate when employed in a glass door, instead of ordinary window or French plate glass, serves not only as a fine adornment, but also as a mirror, so that while, on the one hand, every thing which passes in another room may be perfectly observed, the observer may remain entirely unnoticed. Such transparent mirror-glasses may find an advantageous application in cases of surveillance, such as may occur in prisons, shops, stores, &c. It is, however, of importance that the room which is used as an observatory should be as dark as possible, as otherwise, the observer will himself be seen. Platinized glass has been found to be most suitable for this purpose. It will thus be seen that the transparency of metals possesses not only a high scientific, but also a practical interest, as it may be stated with certainty that the applications of this newly discovered property of metals are not yet exhausted. Great victories in the field of science are nearly always the result of the discovery of a simple scientific fact; thus, the *savant* who only lives for his science may, by his investigations, which are often regarded as valueless, serve science as well as practical life.—*The Manufacturer and Builder.*

To be accounted poor is to have nothing on earth; yet no one is so rich, with or without earthly riches, as he who possesses God.

Selected for "The Friend."

Concerning the Ministers and Ministry of the Gospel.

Question. Who are the ministers, and what is the ministry of the gospel?

Answer. They are the ministers of the gospel who have received the Spirit and power wherein the ministry of the gospel stands. For Christ came in the Spirit and power of the Father, and sends His apostles and ministers in the same spirit and power, that they might be able to beget, and reach to that birth which is to be begotten and ministered to. It is one thing to be a minister of the law, and to minister letter; and another thing to be a minister of the gospel, and to minister Spirit. The apostles were able ministers of the New Testament; not of the letter, but of the Spirit; and so are all in a degree, who succeed them in any measure or proportion of their ministry. For the ministry of the gospel is in the light, spirit, and power of the Most High, to turn people's minds to a proportion of the same light, spirit, and power in themselves, and so to come to the manifestation and quickening of the same life in themselves, that so they may walk in the same light. For the life is the light; and he can never have light, or see light, who comes not first to feel some virtue from the quickening power. Oh! how precious is this ministry! Blessed be the Lord for His renewing of it in these our days? And this ministry is not to be confined to an outward order of men, as the ministry of the law was; but whoever hath received the gift, so he is to minister, as the Lord guides, leads, and orders him in the use of that gift which he hath bestowed upon him for that end. And what if he be an herdsman, a fisherman, a tent-maker, or the like? Yet if God hath poured out His Spirit upon him, and openeth his mouth, he hath not only liberty, but more, even authority, from the Lord God Almighty to speak in His name, either for turning men unto Christ, the light and life of men, or for building men up in their holy faith in Him, whose spirit and power was and is the resurrection in the life for evermore.—*Isaac Penington.*

Natural History in Paris.—The Paris correspondent of one of our periodicals says, "One need not go far to study natural history. In Paris itself one may have all nature in a little corner. L' Heritier de Brutéle, one of the Botanists Cuvier most esteemed and most praised, did not go beyond the Place Vendome to make some of his most curious observations. He was a clerk in the Ministry of Justice during the Directory, in other words, at an epoch of poverty when people in numbers were absent, and still fewer carriages were to be seen, so that wild weeds were at full liberty to grow between the stones. As L'Heritier de Brutele came and went, he studied these wild weeds with the minutest, with the most microscopic attention. The mansions on the Place Vendome were almost untenanted, and completely out of repair. Their fronts were mouldy and cracked, but on these mouldy places mosses grew, in these crevices were lichens and byssus, a rich harvest for the quill-driving botanist. He studied even the blackening color of the walls, for it is due (he made the discovery) to a microscopic lichen. After a year of study he possessed a complete herbal, in which surprises were not wanting. He had found in

e heart of Paris, between two paving-stones his dear square, herbs known only in the sert, whose seeds were tossed there by some olent African wind. Proud of this herbal, thered where least expected, he made it e subject of a little treatise, which he wrote th particular care, and to which he gave e original title of 'Flore de la Place Ven-me.' Unfortunately, it was not published, d I believe has been lost since his death. nother learned man, Dureau de la Malle, ade, without quitting Paris, the song of rds his especial study. To lose nothing of amid the city noises, he made his observa-ons in the morning when the town slept. e did not merely consider the music of the ng, and its variety according to the differ-nce of species, but he attempted to discover nd note, with the utnost precision, the epoch the year when it was first heard, and the our of the day when the first note was ounded. He was successful in his attempt, nd made himself a sort of alarm clock of ngs, which no man's hands equalled in reg-larity and charm. Of a truth, he did find, s Victor Hugo has said, 'the grave voice of he hours was changed into joyous song.' He ved at No. 25 Rue de la Rochefoucauld. he house had a garden with a sufficient umber of trees to lodge all the families of its ongsters, and sufficiently watered for the uail (which like a moist soil) to lay and atch on it. His silent and nocturnal scholar-y habits generally aided his observations. He went to bed regularly at seven o'clock P. M., and rose at midnight. He lighted his amp at the hour so many people find it hard o extinguish theirs. His study looked out on the garden, and in the milder season he opened his windows that he might catch the first murmurs sent him by the nests, the first trills which quavered in the bushes. Bending over his archæological-political-economical studies, he was better on the watch for this awakening of song than poet or morning shepherd. I can never open his excellent work on the 'Political Economy of the Romans,' in which he so well rivals in learning Augustus Boechk, who wrote the 'Political Economy of the Athenians,' without thinking of these concerts in the leaves, of this music of the dawn, which his learning gave itself for accompaniment as it delved in antiquity."

For "The Friend."

The following selection is from Stephen Grellet's journal. It adds another testimony to the beauty of that adorning now lamentably so much discarded which is not in external appearance, but in that "not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." The religious principles of the Society of Friends are also fairly and truthfully noticed.

"R. Liston took us first to the Spanish Ambassador's, a particular friend of his; he sent him word yesterday that we should take a late breakfast with him. On our entering the apartment of the ambassador's wife, we were greatly surprised. It seemed from her dress and manners, as if we were with one of our women Friends; the ambassador himself is a grave man, and simple in his dress and manners. She told us that from a child she was brought up in simplicity of dress, which she likes; it was, said she, her valued mother's maxim and practice to endeavor to adorn the mind with christian virtues, and not the body with vain apparel, *which disfigures rather than embellishes it.* "I have frequently thought," she said, "that could I have been in one of those nations where your Friends reside, I should have been one of your Society; for what I have heard of your religious principles has greatly endeared your Friends to me; you are, however, the first that I have ever seen. My mother often spoke of your Society and religious principles; she had read some of your books, but never saw any of your members; she dressed as plainly as I do." We found on conversing with her on her religious views, that she has a claim to our christian affection; the tenderness of her heart rendered her very near to us; she is acquainted with the sensible influences of the Divine Spirit."

For "The Friend."

Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association in the Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to *all* the Queries, and of forwarding their report *seasonably* to the Depository.

It may be recollected, that in making donations to Auxiliaries, the board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; *and their receipt should always be promptly acknowledged.*

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

SAMUEL BETTLE,
CHARLES RHOADS,
ANTHONY M. KIMBER,
Committee of Correspondence.

Philada., Tenth mo. 1869.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any *families* of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many *members* of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

Live in the world as a stranger and pilgrim, who has no concern with its business or pleasures; and knowing that thou hast "here no continuing city," keep thy heart disengaged from earthly passions and pursuits, and lifted up to heaven in the patient "hope of a city that is to come, whose builder and maker is God."—*A' Kempis.*

Give my love to all Friends; tell them to cast off the works of darkness whatever they are, and seek to be clothed with the *whole armor of light*, which is Christ within, the hope of glory. The world, the world gets in, and occupies the attention, and then there is a settling down in form, without the power. —*Mary Dudley.*

THE FRIEND.

TENTH MONTH 16, 1869.

OHIO YEARLY MEETING.

By accounts received, we learn that Ohio Yearly Meeting convened at Mount Pleasant on the 27th ultimo, and continued its session until the 30th, inclusive. The meeting of Ministers and Elders held its first sitting on the 25th. John S. Stokes, a minister from Philadelphia, was present with a minute.

Notwithstanding the great number of the members of this meeting who have emigrated to Iowa—now composing a large Quarterly Meeting—the meeting this year was the largest of any that has been held since the separation from it in 1854. There was in attendance a very considerable number of young men and women, who manifested deep interest in the proceedings, and by their consistent appearance and the gravity of their deportment, evinced their proper appreciation of the object for which they were assembled, and that they were preparing rightly to occupy the places of the fathers and mothers removed by death.

As usual there was a goodly representation of Friends from different parts of Philadelphia Yearly Meeting. The ties of christian fellowship and common suffering in the cause of Truth, which have long united these two Yearly Meetings, do not relax or grow weaker. Both strength and encouragement are administered to them respectively, by so many of their members mingling together at the times when each gathers in its annual assembly.

The business claiming the attention of the meeting was transacted in harmony and condescension, and Friends of both sexes returned to their homes cheered, and thankful for the favour extended to them.

When the printed minutes are received we intend to lay them before our readers.

SUMMARY OF EVENTS.

FOREIGN.—At the opening of the Trades Hall, in Liverpool, Lord Stanley made a speech. He admitted that it was natural for workmen to combine for a share in the profits of their industry, and declared that he expected a more extended application of the co-operative principle. Parliament is prorogued until the 23d of Twelfth month. Letters to the *Times*, from Alexandria, indicate that the confidence of the people in opening the Suez Canal for immediate traffic is declining. A great many meetings have been announced in different cities of Ireland of those favorable to amnesty to Fenian prisoners. A meeting attended by 40,000 people, was held on the 9th inst. at Notting-Hill, to advocate the extension of amnesty to the Fenians. Inflammatory addresses were made to the multitude.

Additional news has been received of Dr. Livingston. He was seen fourteen months ago, at Lake Tanganyka

by an Arab, who says he was going towards the west, probably to reach Congo.

Paris dispatches mention that a very formidable riot had broken out among the miners employed by the Orleans Railroad Co., in the Department of the Aveiron. The miners burned the storehouses and other buildings of the company in that neighborhood, and afterwards attacked the forges. The military were called in, who dispersed the mob after killing and wounding a considerable number. A portion of the opposition deputies intend to proceed to the hall of the Corps Legislatif on the 26th of this month, considering that the legal date for assembling the Chamber. They will there sign a protest declaring that the Emperor has violated the constitution, and that they consider themselves absolved thereby from their oaths of fidelity to him. Nearly all the Paris journals deprecate the purposed manifestation of the dissatisfied deputies.

On the 6th inst. the Spanish Cortes passed the bill suspending the constitutional guarantees during the insurrection. The bill was strongly opposed by the Republican deputies, and on its passage they refused to participate longer in the deliberations of the Cortes. The government troops have had several encounters with the insurgents in Catalonia, and were always victorious. Order has been restored in Valentia and Galicia. A state of siege will be declared wherever outbreaks occur. A conference has been held by General Prim, President Rivero, Deputies Castellar and Figuera, at which an endeavor was made to compromise with the Republicans, but no result was reached. The candidature of the Duke of Genoa for the throne of Spain, has been abandoned.

The Emperor of Austria intends to set out on his journey to the East on the 24th inst., and expects to meet the Empress Eugenie at Constantinople, when in company with her and the Sultan of Turkey, he will proceed, by way of Jaffa and Jerusalem, to Suez, to attend the opening of the canal. The great Powers have withdrawn their interference in the affairs of Egypt, and leave the Sultan and Khedive to settle their dispute themselves.

The advices from Cuba for a week past, contain nothing very important. More troops have been sent from Havana to the seat of war. It is now one year since the insurrection broke out.

Advices from South America state that ex-President Lopez, of the Paraguayan republic, had arrived safely in the interior of Bolivia, to which country he retreated from the mountains, attended by a few of his personal adherents.

A Paris dispatch of the 11th says, advices from Republican sources represent that the insurrection is gaining ground. It is asserted that the government already fears a general attack on Madrid.

A Madrid dispatch of same date says, that 1800 insurgents of Rens have surrendered. Fighting continues at Saragossa, and the authorities demand reinforcements. Disturbances have broken out in Valencia, but in Aragon, Andalusia and Catalonia, the insurrection has lost its importance.

London 10th mo. 11th.—Consols, 93⅝. U. S. 5-20's, 84½; ten-forty 5 per cents, 76½.

Liverpool.—Uplands cotton, 12¼*d.* a 12⅜*d.*; Orleans, 12½*d.* a 12⅝*d.* No. 2 red western wheat, 9*s.* 1*d.* per 100 pounds.

United States. — On the 5th inst., ex-President Pierce died at Concord, N. H., aged nearly 65 years. He was the fourteenth President of the United States, and filled the office from 1853 to 1857.

Philadelphia. — Mortality last week, 246. The mean temperature of the Eighth month, according to the record kept at the Pennsylvania Hospital, was 76.30 deg., which is about 2 deg. less than of Eighth month 1868. The highest temperature was 95.50, and the lowest 58 deg. The amount of rain for the month was 1.28 inches. The mean temperature of the Ninth month was 67.33, which is nearly two degrees less than that of the Ninth month, 1868. The highest temperature was 87 deg., and the lowest 47 deg. The amount of rain 3.25 inches.

Miscellaneous.—Letters received from Macon, Geo., by a Government officer in Washington, says that the colored residents around that city are now bringing in 30,000 bales of cotton, worth $3,000,000. The letters speak favorably of the industry of the blacks in that part of Georgia.

Both Houses of the Legislature of Virginia, in session at Richmond, ratified the fourteenth and fifteenth amendments to the United States Constitution, by nearly unanimous votes.

The cities of Minneapolis and St. Anthony, in Minnesota, on the Mississippi, are threatened with a serious calamity. In excavating a tunnel for a mill-race on Hennepin Island, a vast cavern extending under and below the falls of St. Anthony, was penetrated. The stream, it is said, has broken into the cavern, and the whole body of the river threatens, for the future, to run under, instead of over the rocks which create the falls. The inhabitants were making great efforts to close the entrance to the subterranean passage.

The earnings of the Central Pacific Railroad, during the 9th month, amounted to $597,500, those of the Union Pacific Railroad, for the same period, were $743,710.

The U. S. District Court in San Francisco, has decided that Chinese testimony is admissible against white men under the 14th amendment.

During the late season, which was one of unusual abundance, the Philadelphia, Wilmington and Baltimore railroad carried northward 2,115,500 baskets of peaches from various points in Delaware and Maryland. Large quantities were also sent to market by water.

Jefferson Davis has returned to the United States from England. His landing in Baltimore seems to have caused but little notice or comment.

The Markets, &c.—The following were the quotations of the 11th inst. *New York.*—American gold 130½. During the past week the transactions in gold have been very light. U. S. sixes, 1881, 120; ditto, 5-20's, 1868 118; ditto, 10-40 5 per cents, 108½. Superfine State flour, $5.40 a $5.70; extra do., $5 85 a $6.15; shipping Ohio, $5.95 a $6.20; St. Louis flour, $6.70 a $9; southern, $6 a $10.75. White Genesee wheat, $1.57; white Ohio, $1.45 a $1.50; amber State, $1 42 a $1.43; No. 1 Milwaukie spring wheat, $1.40; No. 2 Chicago spring, $1.35; No. 3 do., $1.20. State barley, $1.30. Oats, 62 a 66 cts. Rye, $1.16 a $1.18. Yellow corn, $1.10 a $1 12; western mixed, 95 a $1.02. Carolina rice, 8½ a 9 cts. Cuba sugar, 11⅝ a 12 cts.; hard refined, 16⅝ cts. Uplands cotton, 26½ cts. *Philadelphia.*—Superfine flour, $5.50 a $5.75; extra, $6 a $6.25; Indiana and Ohio extra, $6.50 a $7.50. Indiana red wheat, $1.40; white, $1.47. Rye, $1.09. Yellow corn, $1.05; mixed western, 96 a $1. Oats, 58 a 60 cts. Barley, $1.25 a $1.30. Clover-seed, $7.25 a $7.75. The cattle market was better. About 2000 arrived and sold at the Avenue Drove-yard at 8½ a 9 cts. for extra, 9¼ a 9⅝ cts. for a few choice; 7 a 8 cts., for fair to good, and 5 a 6½ cts. per lb. gross for common. About 12,000 sheep sold at 4½ a 6½ cts. per lb. gross, and 3700 hogs at $14 a $14.75 per 100 lbs. net. for corn fed. *Baltimore.*—Prime and choice red wheat, $1 40 a $1 47. White corn, $1.10 a $1.12. Oats, 58 a 60 cts. Lard, 19 cts. *Cincinnati.*—Red wheat, $1.08 a $1.12. Corn, 88 a 90 cts. Oats, 52 a 53 cts. Rye, 90 cts. Lard, 17¼ cts. *Chicago.*—Spring extra flour, $4.15 a $6. No. 1 wheat, $1.03 a $1.05; No. 2, 98 cts. No 2 corn, 62 cts. No. 2 oats, 37 cts. Rye, 70 a 71 cts. Barley, $1.20. Lard, 17½ cts. *St. Louis.*—Choice white wheat, $1.25 a $1 30; No. 1 red fall wheat, $1.10 a $1.17; No. 2, $1.02 a $1.08; No. 2 spring, 96 cts. Oats, 43½ a 46 cts.

RECEIPTS.

Received from Sylvester D. Linvill, Pa., $2, vol. 43; from James Woody, Ind., $2, vol. 43, and for Robert Cox and Abijah Moffit, $2 each, vol. 43; from Elwood Burgess, O, per Jas. R. Kite, Agt., $2, vol. 43; from Mary N. Griffith, Mo., $2, vol. 43; from Dillon Gibbons, Thos Bundy, Margaret Coulson, Daniel M. Mott, Benj Hoyle, Jr, Hannah M. Penrose, Jehu Allman, and Elisha Sidwell, O., and Richard Mott, Io., $2 each, vol. 43, Benjamin Hoyle, O., $1, to No. 52, vol. 43, Noah Hartley, O., $2, to No. 16, vol. 42, Linton Hall, O., $2, to No. 10, vol. 43, Branson D. Sidwell, O., $2, to No. 18, vol. 43, Robt. Ellyson and Nathan H. Armstrong, O., per Edward Stratton, Agt., $2 each, vol. 43, Jonathan Fawcett, O, per Parker Hall, Agt., $2, vol. 43, and Joshua Reeves, O., per Job Huestis, $2, to No. 12, vol. 42; from Chas. L. Warner, for Louisa Warner, Pa., $2.36, to No. 52, vol. 43, and for Elizabeth Willits, Pa., $2, vol. 43; from Mark Bonsall, O, per M. M. Morlan, Agt., $2, vol. 43; from Benj. Phillips, Pa., $2, vol. 43.

NOTICE.

The Annual Meeting of the "Philadelphia Auxiliary Bible Association of Friends," will be held at No. 109 North Tenth street, on Fourth-day, the 27th inst., at 7½ o'clock, P. M.

A. M. Kimber,
Philada., 10th mo. 10th, 1869. *Secretary.*

Any Friend having a second-hand carpet to spare, is invited to send it to the office of the Friends' Freedmen's Association, 116 North Fourth St., for the use of two teachers, by whom one is much needed.

Tenth mo. 13th, 1869.

A young Friend who has had four years' experienc in teaching in a school in England, would be glad t meet with a situation either in a family or school.

Apply to C. C., 109 North Tenth St., Philadelphia.

BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

Wanted, a woman Friend to assist in conducting th Boarding School for Indian Children, at Tunesass Cattaraugus Co., N. Y.

Application may be made to
Aaron Sharpless, Street Road P. O., Chester, Co., P
Joseph Scattergood, 413 Spruce St., Philada.
Samuel Morris, Olney, Philada.

WESTTOWN BOARDING SCHOOL.

The Winter Session of the School will commence o the first of Eleventh month. Parents and others intend ing to send children as pupils, will please make earl application to Aaron Sharpless, Superintendent, (ad dress Street Road P. O., Chester Co., Pa.); or to Edw Sharpless, Treasurer, No. 304 Arch St., Philadelphia.

Pupils who have been regularly entered and who g by the cars from Philadelphia, can obtain tickets at th depot of the West Chester and Philadelphia Railroad corner of Thirty-first and Chestnut streets, by givin their names to the Ticket-agent there, who is furnishe with a list of the pupils for that purpose. In such cas the passage, including the stage fare from the Railroa Station, will be charged at the School, to be paid fo with the other incidental charges at the close of th term. Conveyances will be at the Street Road Statio on Second and Third-days, the 1st and 2d of Eleventh month, to meet the trains that leave Philadelphia a 7.45 and 11 A. M., and 2.30 P. M.

☞ Baggage may be left either at Thirty-first an Chestnut streets or at Eighteenth and Market. If left a the latter place, it must be put under the care of Hibber Alexander, who will convey it thence to Thirty-first an Chestnut at a charge of 10 cents per trunk, to be paid t him. Those who prefer can have their baggage sen for to any place in the built-up part of the City, by sending word on the day previous (through the post-office or otherwise) to Hibberd Alexander, No. 5 North Eighteenth St. His charge in such case for taking baggage to Thirty-first and Chestnut streets, will be 25 cents per trunk. For the same charge he will also collect baggage from the other railroad depots, if the *checks* are left at his office No. 5 North Eighteenth street. Baggage put under his care, if properly marked, will not require any attention from the owners, either at the West Philadelphia depot, or at the Street Road Station, but will be forwarded direct to the School. It may not always go on the *same train* as the owner, but it will go on the *same day*, provided the notice to H. Alexander reaches him in time.

During the Session, passengers for the School will be met at the Street Road Station, on the arrival of the first train from the City, every day except First-days; and small packages for the pupils, if left at Friends Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, *except on the last two Sixth-days in the Twelfth month*, and the expense charged in their bills.

Tenth month 11th, 1869.

HADDONFIELD BOARDING AND DAY SCHOOL, FOR BOYS AND GIRLS,

Under the care of Haddonfield Monthly Meeting of Friends, is now in session.

John Boadle, Teacher.

References: Charles Rhoads, 36 South Seventh street, and Edward Sharpless, 304 Arch street, Philadelphia.

Terms on application.

Haddonfield, 9th mo. 10th, 1869.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.)

Physician and Superintendent—Joshua H. Worthington, M. D.

Application for the Admission of Patients may be made to the Superintendent, to John E. Carter, Clerk of the Board of Managers, No. 1313 Pine Street Philadelphia, or to any other Member of the Board.

Married, at New Garden Meeting of Friends, Ohio on the 24th of 9th mo. 1869, Joseph H., son of Jacob and Julian H. Branson, the former deceased, of Flushing, Ohio, to Ruthanna, daughter of Benjamin D. and Ellen Stratton, of the former place.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.